

Wm. B. Stephens

THE TERMS of this work will be \$1.25 for twelve Numbers, paid in advance; or \$1.50, at the end of six months.
All monies in payment for the Magazine, may be sent (post paid) to the publisher.

THE
CHURCHMAN'S MAGAZINE.

VOL. III. SEPTEMBER, 1835 No. 9.

CONTENTS.

	Page
On 1 Cor. xv. 10,	257
How to make the most of a Day,	258
On the Besetting Sin,	260
Westminster Assembly of Divines,	263
On the Unfaithfulness in the Ministry,	265
A Sermon on James i. 23, 24.	267
History of the Church in Newtown, (continued)	271
On the Folly and Danger of Procrastination,	276
Review,	278
Letter to the Editors,	281
The Church's Advice to her Clergy,	283
Clerical Members of the Church Missionary Society,	284
A Cast-Iron Church,	ib.
Retreat for the Insane,	285
British and Foreign Bible Society,	287
Ordinations, &c.	ib.
Poetry,	288

HARTFORD:

PUBLISHED BY P. B. GOODSELL.

Vol. I

"BY THE

When
late Re
befor h
usual w
words,
ought t
how d
wish to
evil, an
is good.
be : so
tality ;
and in
am not
I wish
I can tr
was—a
I can h
and ac
God I a

While
fellowsh
which h
a slave
master
to put
which
have b
grace o
he then
lentless
his spir
to take
in con
under s
he enjo
the me
usually
fession

Vol.

THE
CHURCHMAN'S MAGAZINE.

VOL. III.]

SEPTEMBER, 1823.

[No. 9.]

"BY THE GRACE OF GOD I AM WHAT
I AM."—1 COR. XV. 10.

When this passage was read to the late Rev. John Newton, a short time before his death, he began, as it was usual with him, a comment on the words, thus:—"I am not what I *ought* to be: Ah! how imperfect; how deficient!—I am not what I *wish* to be: I abhor that which is evil, and would cleave to that which is good.—I am not what I *hope* to be: soon, soon I shall put off mortality; and with mortality, all sin and imperfection.—Yet, though I am not what I *ought* to be, nor what I *wish* to be, nor what I *hope* to be, I can truly say, I am not what I *once was*—a slave to sin and satan: and I can heartily join with the apostle, and acknowledge, 'By the grace of God I am what I am'."

While St. Paul continued in the fellowship of that straitest sect in which he was brought up, *he* too was a slave to sin and satan; and the master he served was fully adequate to put all that evil into his mind, of which he acknowledges himself to have been guilty. It was not the *grace of God* which made him what he *then* was—a malicious, proud, relentless persecutor. In the days of his spiritual illumination, he seemed to take a painful sort of satisfaction in contrasting his former bondage under sin, with the light and liberty he enjoyed under the Gospel; and the memory of what he had been, usually extorted from him some confession of self-reproach on account

of his former guiltiness.—"I am the *least* of the apostles, that am not meet to be called an apostle, because I persecuted the church of God"—But now, the days of my voluntary bondage are over. I am another creature than what I once was—I have been led to a knowledge of my sins, and have been aided in renouncing them. I am no longer, I trust, a *willing* offender, if I am not a *sinless* being; and by the *grace of God*, I am what I am.

The confessions of the venerable Divine form a very proper commentary on that of the Apostle.—"I am not what I ought to be: ah! how imperfect; how deficient!" "If we say that we have no sin," said an inspired teacher, "we deceive ourselves, and the truth is not in us." We are commanded to be perfect as God is perfect, and pure as he is pure; and there is no health in us. We err and stray from his ways like lost sheep: we follow the devices and desires of our own wicked hearts, and offend against his holy laws. This is our daily confession; and while it continues to be applicable to ourselves, surely we are not what we ought to be, and do not what we ought to do.—"I cannot preach, said the contrite Bishop Beveridge, but I sin: I cannot pray, but I sin: I cannot administer the sacrament, but I sin: I cannot repent, without still adding to my offences: My tears want washing, and the washing of my tears needs to be washed again in the blood of my Redeemer." If, then, imperfection and defilement

attach to our holiest services, much more to our ordinary works; so that we may safely confess, we are not what we ought to be.

But, continues the aged confessor, "I am not what I *wish* to be." No man, possessing clear and affecting views of his own sinfulness, but what must wish to be something far better and holier than he is. He will bewail the fault and corruption of his nature, and mourn over the remaining sin that dwelleth in him, and wait in hope for the adoption, to wit, the redemption of his body, when he shall be "freed from sin." He wishes to be good, but evil is present with him. He desires more knowledge of divine things; but through infirmity, is necessarily ignorant of much which he hopes one day to know. He would live in a nearer communion with his Saviour; but a body of death interposes. He would be free from pain, and sickness, and mortality; but this he knows is impossible, while he "dwells in a house of clay, whose foundation is in the dust, and which is crushed by the moth." He would be spared the pangs of regret; but is aware that he must first cease from sinning. He desires to dwell perpetually in the presence of the Lord, and to know nothing of religion but its consolations; but is often invaded by doubts and fears, arising from his own misconduct, or the suggestions of the tempter: so that the fightings without and the fears within conspire to make him *wish* to be something which at present he is not.

But as he grows up in the school of Christ, his prospects brighten—these doubts and fears give place to a sure and certain *hope*; for, says the departing disciple, "I am not what I *hope* to be. Soon, soon, I shall put off mortality; and with mortality, all sin and imperfection." "It doth not yet appear what we shall be," said another disciple

"but we know that when He shall appear, we shall be like him, for we shall see him as he is." The soul, while tabernacled in a house of clay, is affected by its infirmities: but when the tent is struck, and the vail of flesh removed, its immortal inhabitant, like the lamp of Gideon from the broken pitcher, will shine out in unobscured splendor. Death shall free the just from the last remains of infirmity, and usher them with exceeding joy into the presence, where there shall be no more sin, nor sorrow, nor crying; neither shall there be any more pain: for the former things shall have passed away. Then shall arrive the consummation of all his hopes. He will remember what he has *been*, only to contrast it with what he *is*—a spirit, liberated, washed, sanctified, justified, and prepared for eternal bliss.

Reader! can you truly say, by the grace of God I am what I am? That depends on *what* you are. If you are a careless, irreligious mortal, rely upon it, the grace of God has not made you so, but the misuse of it. That grace is productive of nothing but faith and holiness; and when these shall be in you and abound, and not before, can you truly say, "by the grace of God I am what I am." A. Z.

From the Christian Observer.

HINTS IN REPLY TO THE QUESTION,
HOW TO MAKE THE MOST OF A DAY?

"I must work the works of Him that sent me while it is day; the night cometh when no man can work."—Though these words were uttered by Him who spake as "never man spake," they may be considered as applicable to us. They present us with a view of our high and important destination; "sent" into

this world for eternity; for eternity, stimulous, no man can before us the Saviour never spent went about example to steps. "winged with the past, return self how o

The or time is a m It is a cor one well o every thi this with a only one r once, and the next is

To mak must—

First, R God. Ti when we wilt thou l answer to importance

Secondl general an moralist, J lieve it is method, th its employ ment have be kept i any thing the vacuity what s wa time has hour will c engagemen

Thirdly more than to perform time.

Fourthl voluntary tions occur time in fr endeavour

this world by God, as probationers for eternity. They furnish a strong stimulus: "the night cometh when no man can work." They also set before us the most perfect model, for the Saviour (who, whilst on earth, never spent an idle moment, but went about doing good,) left us an example that we might follow His steps. "Every hour comes to us winged with duty, and when it is past, returns to heaven to register itself how occupied."

The orderly distribution of our time is a matter of great consequence. It is a commodity so precious, that one well observes; God, who gives every thing else liberally, imparts this with a sparing hand. There is only one moment in the world at once, and that is taken away before the next is bestowed.

To make the most of a *day* we must—

First, Rise early, and begin it with God. Time waits upon each of us when we awake, and says, What wilt thou have me to do to-day? Our answer to this inquiry is of no trivial importance.

Secondly, we must have a plan, general and subordinate. Our great moralist, Johnson, remarks, "I believe it is best to throw life into a method, that every hour may bring its employment, and every employment have its hour. If every thing be kept in a certain place, when any thing is worn out or consumed, the vacuity which it leaves will shew what is wanting: so if every part of time has its appropriate duty, the hour will call into remembrance its engagement."

Thirdly, We must undertake no more than we can reasonably expect to perform, and do one thing at a time.

Fourthly, Whilst we should avoid voluntary hindrances; if interruptions occur, instead of wasting our time in fruitless regret, we should endeavour to improve passing cir-

cumstances. We must not be discouraged by the occasional derangement of our scheme. The counsel of Seneca "*Post malam segetem serendum est;*" "After a bad crop you should immediately begin to sow;" is of universal application.

Fifthly, We must carefully gather up fragments. Boyle has a passage in his discourse on occasional meditation, the introduction of which cannot here be deemed irrelevant. "Betwixt the more earnest employments and important occurrences of life, there are several intervals which, though in one day they may be inconsiderable, yet, in the whole time of a man's life, they amount to a great deal of it. These uncertain intervals are often lost; either as not valued by most people, or neglected, though not despised, by good men, for want of skill to make use of them. But though the particles of sand and ashes be very small, and easily scattered and blown away, yet a skilful artist will turn them into glass, by the use of which we may discern our own blemishes, and celestial objects, and by the sun-beams kindle disposed materials; so when these small portions of time which, without care, would be lost, are skilfully employed by one that is able to contemplate and improve by the celestial light of devotion, they may afford us looking-glasses to dress our souls by, perspectives to admire heavenly wonders and motives to inflame our hearts with charity and zeal. And as goldsmiths and refiners preserve the very sweepings of their shops to save the filings of gold and silver which may fall amongst them, so a Christian ought to be very careful of those small portions of time which are more precious than metals."

Sixthly, We should aim at strict punctuality in engagements. An unpunctual person not only wastes his own time, but intrudes upon and absorbs that of another, which may be still more valuable.

Seventhly, We must guard against a spirit of procrastination. The sacrifices under the Law were offered, "as the duty of every day required;" and these are behests from high authority,—“Son! go work *to-day* in my vinyard:” “Whatsoever thy hand findeth to do, do it with thy might.” We must also be watchful over ourselves, lest a habit of unprofitable anxiety, as to the future, rob us of our time. Many hours are consumed in wild and groundless anticipations of evil, whilst we are enjoined to take no thought for the morrow.

Eighthly, We must beware of the snare of finishing. How frequently does the completion of any little pursuit in which we may be engaged, intrude on those moments dedicated to devotional purposes. A letter is, perhaps, *almost* written; *a few pages* will bring the volume we are reading to a *close*; and, where females are concerned, temptations will arise in the use of the needle which they will easily understand. What we have in hand is accomplished, but time, allotted to a paramount duty, is with the years beyond the flood.

Ninthly, To recal at night the transactons of the day, and endeavour to make the following, if we are spared to see it, a practical comment on the past, would be highly advantageous. To inquire, What has the day done for me? Has it set me nearer heaven? Has it brought an increase of knowledge and virtue? Has it been devoted to the service of God and man? Or, has it been spent in sloth, sensuality, or self-pleasing? Such investigations would tend to humility, circumspection, dependence and prayer, and assist us to correct what is amiss in our characters and conduct.

To conclude: Should our active powers be suspended, and a season of languor and sickness intervene, there are still duties to be performed.

Days of affliction are not *idle days*. “They who *sow* in tears shall reap in joy.” He who goeth forth weeping, bearing” the “precious seeds” of faith, patience, prayer, submission, penitence and hope, shall doubtless come again rejoicing, bringing his sheaves with him; and all who have diligently improved the talents committed to them, shall serve God when “*time shall be no longer*,” without imperfection, without weariness, without end.

To the Editors of the Churchman's Magazine.

ON THE BESETTING SIN.

While reading the other day in a recently published volume of Sermons, by the author of the Velvet Cushion, I was particularly pleased with one on *the besetting sin*. That part of the discourse which points out the means of detecting it in ourselves, I have taken the liberty to send for insertion in the Magazine: hoping that it may be useful to some of your readers, in helping them to the attainment of this desirable branch of self-knowledge. Indeed, I consider the whole volume as admirable fitted for the use of private christians.

T.

We are to consider SOME OF THE MEANS BY WHICH WE MAY BE ASSISTED IN THE DIRECTION OF OUR BESETTING SIN.—It can scarcely be necessary to premise, both that many cases will, after all, elude our powers of investigation, and that every case must be examined in dependence upon the aid of the Holy Spirit. But, to those coming to this inquiry in a spirit of seriousness, simplicity, and affectionate dependence on the teaching of the Holy Ghost, the following plain rules may not perhaps be altogether useless.

1. And, first, we may be, in some

instances, of the besetting sin of what are men of constitution under the tendency to and the other ted alike, bear a strong other. A guinea ten (ask) are and offend nature, c phlegmatic besetting constitution usual de bold; wh of a high

Nor let tiny into search of to cherish those are defects of bad one, ty and C present searching vanity, bu ment, we sion of th from the Go forth, discover thyself, i life, and of those v sions with self comp ty formal ure rather anxious b perishing nity; tha or works sor, with memory, heart; th fessing hi ing him

instances, assisted in the discovery of the besetting sin, by *considering what are the faults most common to men of our own temperament and constitution.*—The same soil has, under the like circumstances, a tendency to throw out the same weeds; and the offences of nature, constituted alike, will, in many instances, bear a strong resemblance to each other. Am I, therefore, of a sanguine temperament; what (let me ask) are the most frequent defects and offences of the sanguine? Is my nature, on the contrary, cold and phlegmatic; what are commonly the besetting sins of the cold? Am I constitutionally timid; what are the usual defects of the timid? Am I bold; what are the more usual sins of a high and daring spirit?

Nor let it be objected to this scrutiny into the faults of others when in search of our own, that it will tend to cherish a habit of severity towards those around us. To scrutinize the defects of others with no object, or a bad one, is to endanger both humility and Christian love. But in the present instance, where we are searching for the materials, not of vanity, but of humility and self-abasement, we may hope that the compassion of the Saviour will preserve us from the perils of the employment. Go forth, therefore, thou who canst discover so little of corruption in thyself, into the common walks of life, and survey the great company of those who are "men of like passions with yourselves." Behold that self complacent Pharisee; that empty formalist; that "lover of pleasure rather than lover of God:" that anxious bustler in the concerns of a perishing world, and trifler with eternity; that opposer of faith to works, or works to faith; that mere professor, with his creed lodged in his memory, but excluded from his heart; that traitor to his Lord, confessing him with his lips, but crucifying him afresh by his daily temper

and practice. Contemplate these various classes and characters; compare yourself with them; inquire whether the same temperament is not betraying you into the like offences, and thus learn your "besetting sin."

"Thinkest thou, O man, which judgest them that do such things, and doest the same, that thou shalt escape the judgment of God!"

2. A second means of detecting the besetting sin, is by *examining the prevailing defects of men of like age, circumstances, rank, or employment, with ourselves.*—Men are in many instances, the mere creatures of the circumstances in which they are placed. Like circumstances beget like habits. It may be remarked, that our Lord, in addressing the Priests, the Pharisees, the Scribes, and other classes among his countrymen, often censures them as it were *in the mass*, and in their corporate capacity—a mode of address which so cautious and tender an observer of human nature would not have adopted, unless all the members of these various bodies had been prone to similar faults. In every age and condition, also, there are certain defects and transgressions in a measure common to the body to which we belong. The public, and the retired man—the studious and the trifling—the man of business, and of pleasure—the rich and the poor—the aged and the young—parents and children—husbands and wives—masters and servants, have their distinct and characteristic temptations and faults to which they are exposed. The rapidity with which certain evil habits diffuse themselves over any class of men is, therefore less astonishing than grievous. Their temptations are, in a measure, the same; their dangers the same: one countenances the other; the law of custom is substituted for the law of God; and sympathy, and the force of imitation, complete what a deviation

from Scripture begins. When the Apostle speaks of "Demas forsaking" him, he adds, "at my first answer *no man* stood with me." When Peter denied his Master, "*all* the disciples forsook him and fled." Behold here, then, my Christian Brethren, another rule for the detection of the besetting sin. Survey the class to which you belong with a spiritual eye. What are their more common faults and vices? Are they generally speaking, selfish? are they actuated by a worldly spirit? are they guilty of levity, intemperance or bigotry; of faithlessness to God, or coldness to their Redeemer? Then, at least, be ready to suspect yourselves of these faults. "As in water face answereth to face, so the heart of man to man."

3. A third means by which we may be assisted in the detection of the besetting sin, is the *serious consideration of the prevalent faults of our own times, and nation, and neighbourhood*.—However numerous are the pretenders to independence of character, few really possess it. Few, like Noah, or Lot, or Daniel, or John, have the courage to stand out from the common herd of society, and to think, believe, and act for themselves. The fear of being deemed singular—the preference of some other model to that of the meek and lowly Jesus—the delusion that the frequency of sin is, in some sort, an apology for it; these, with other like circumstances, contribute to lower the standard of the Gospel, and to render every sin palatable which is not unpopular and unusual. Indeed it is no easy task, to a delicate and timid mind, to come to the conclusion that the multitude is wrong, and that he who would be right must, in a measure, be singular. And yet how decisive is the language of Scripture on this point! "There is none righteous," says the Psalmist, and the Apostle after him; "there is none righteous, no, not one; there

is none that understandeth and seeketh after God." "We know," says the tender "disciple whom Jesus loved," "that we are of God, and the whole world lieth in wickedness." "Wide is the gate," says our Lord, "and broad is the way, that leadeth to destruction, and many there be that go in thereat." Let, therefore, every individual, who is intent on the discovery of his own besetting sin, inquire diligently into the prevalent sin of his times and nation. Is it, that in some instances a formal and indolent religion is substituted for that which is spiritual, and active, and self-devoted? Is it, that men are ashamed of that Gospel which is the power of God unto salvation? Is it, that not a few are abandoning the pure and holy doctrines preserved to us in the admirable formularies of our church, and carving out to themselves a sort of spurious Christianity, a religion which demands neither strictness of faith nor purity of conduct? Is it, that, in many cases, even the great fundamental principles of the Gospel,—the fall and corruption of human nature, the divinity and atonement of Christ, the agency of the Holy Spirit, justification by faith in the Redeemer, the conversion and renewal of the heart by a Divine influence, salvation by the free and unmerited grace of God, a complete surrender of our will, taste and affections to the holy law of God,—are called in question, and a lean spiritless morality put in their place? If these, my brethren, are, in any measure, the errors of your own days, it is for you carefully to ascertain whether you have escaped the general contagion, and have not "followed a multitude to do evil." In like manner, I would beg you to pursue the inquiry as to your own particular neighbourhood, circle, or family; remembering how few possess that "single eye," that "simplicity and godly sincerity," that holy courage

which
themselves
to lift a
the wor
in princ
stand "a
great day

4. Bu
mine you
useful to
dispositi
been mos
acts of
God.—U
into your
that tem
of sins h
in vain.
passions
of offence
the beset
ask, hav
or selfish
per, or s
of your
ness in
prayer,
been equ
trace the
fect to t
its fount
besetting
shall kn

5. In
sin will
which w
ved. C
from wh
he often
meeknes
trary, w
himself
thought
often re
violence
under a
feverish
consider
pointing

6. In
sin is th
most p
sins our

which enables them to think for themselves, to follow the Scriptures, to lift a front to heaven unspotted by the world, to stand "apart" from it in principle and practice, as we must stand "apart" to be judged at the great day of account.

4. But, fourthly, in order to determine your besetting sin, it may be useful to consider by *what inward disposition or passion you have been most frequently betrayed into acts of outward disobedience to God*.—Upon searching, for example into your own history, you may find that temptations to the grosser order of sins have been spread before you in vain. If so, it is not among the passions which prompt to this class of offences that you are to search for the besetting sin. But allow me to ask, have temptations to worldliness, or selfishness, or vanity, or bad temper, or self-righteousness, or neglect of your God and Saviour, to weariness in well-doing, to deadness in prayer, to unbelief or disobedience, been equally unsuccessful? If not, trace the evil backward, from the effect to the cause, from the stream to its fountain, and you may detect the besetting sin. "By their fruits ye shall know them."

5. In the fifth place, the besetting sin will often appear to be that for *which we can least bear to be reprov- ed*. Charge a man with a vice from which he is obviously free, and he often bears the imputation with meekness. Charge him, on the contrary, with a defect of which he is himself conscious, but of which he thought others were ignorant, and he often repels the charge almost with violence. This irritation, therefore, under any particular charge, and feverish anxiety to repel it, may be considered, in many instances, as pointing to the besetting sin.

6. In the last place, the besetting sin is that which it *would cost us the most pain to abandon*. To many sins our attachment is so slight that

they are relinquished without difficulty. The old, for instance, easily throw up certain sins of their youth; the man of business, those of the man of pleasure; the ambitious, the sins of the voluptuous; the miser, the sins of the spendthrift; the religious professor, those of the openly profligate. But is there a sin to which we cling; which we hide, as it were in our bosom; for which we are ready to make large sacrifices, to which we gladly return when the temptation arises, for which we are eager to find apologies, and which we would fain include within the licence of Scripture? THAT may be esteemed the besetting sin, or, at least, may be classed among the "sins which do so easily beset us."

WESTMINSTER ASSEMBLY OF DIVINES.

This famous Assembly, whose Confession of Faith and Catechisms have so long been regarded as the standard of pure doctrines, met in King Henry the Seventh's Chapel on the first of July, 1643. The original number appointed was one hundred and twenty; of whom sixty nine only appeared to take a part in the deliberations. The ordinance of the Lords and Commons for convening the Assembly premised, that "whereas it hath been declared and resolved by the Lords and Commons assembled in Parliament, that the present church-government by Archbishops, Bishops, &c. is evil,—and that therefore they are resolved the same shall be taken away, and that such a government shall be settled in the Church as may be most agreeable to God's Holy Word, and most apt to procure the peace of the Church at home, and nearer agreement with the Church of Scotland, and other Reformed Churches abroad; and for the better effecting hereof, and for the vindicating and

clearing of the Doctrine of the Church of England from all false calumnies and aspersions, it is thought fit and necessary to call an assembly of *learned, godly, and judicious Divines, &c.*

Among the foremost in the list of these learned and godly-divines, who were about to draw up a system of religious faith for the nation, were, according to Collier, ten Earls, Viscounts and Lords, followed by a large number of members of the House of Commons.—Next came the *Episcopal* men; none of whom assisted at the conference but Dr. Featly.—The list then gives the names of the *Presbyterian* divines; and lastly, of a smaller division, consisting of those who had lately transported themselves to Holland, to avoid the penalties of Nonconformity, and who afterwards settled down in Independency.

As these members were nominated by the Knights of the Shires, two for each County; and as their avowed object was to root out the Establishment and fix another in its place, it is natural to suppose that they would be selected more for their hostility to the Bishops, than for their *learned* and *godly* qualifications. If we may credit the account of Milton, whose violent prejudices in favour of *independency* in church government, however, might deprive him of the praise of an impartial historian, the reverence which has been paid to their works cannot with propriety be extended to all the individuals who composed the Assembly. His description of that venerable body, and of the circumstances under which it was elected, was evidently penned under the excitement of party spirit; but as it is somewhat characteristic, and was drawn up by a cotemporary who was personally acquainted with the actors, I transcribe it for insertion.

“And if the state were in this

plight, religion was not in much better: to reform which, a certain number of divines [a large proportion of whom were laymen] were called, neither chosen by any rule or custom ecclesiastical, nor eminent for either piety or knowledge above others left out; only as each member of parliament in his private fancy thought fit, so elected one by one. The most part of them were such as had preached and cried down, with great show of zeal, the avarice and pluralities of bishops and prelates; that one cure of souls was a full employment for one spiritual pastor how able soever, if not a charge rather above human strength. Yet these conscientious men (ere any part of the work done for which they come together, and that on the public salary) wanted not boldness, to the ignominy and scandal of their pastor-like profession, and especially of their boasted reformation, to seize into their hands, or not unwillingly to accept (besides one, sometimes two or more of the best livings) collegiate masterships in the universities, rich lectures in the city, setting sail to all winds that might blow gain into their covetous bosoms; by which means these great rebukers of non-residence, among so many distant cures, were not ashamed to be seen so quickly pluralists and non-residents themselves, to a fearful condemnation doubtless by their own mouths. And yet the main doctrine, for which they took such pay and insisted upon with more vehemence than the gospel, was but to tell us in effect that their doctrine was worth nothing, and the spiritual power of their ministry less available than bodily compulsion; persuading the magistrate to use it, as a stronger means to subdue and bring in conscience, than evangelical persuasion: distrusting the virtue of their own spiritual weapons, which were given them, if they be rightly

called, w
cy to pul
agination
against C
compuls
which lo
of as exe
themselv
to have
christian
anny by
vancing
the magi
have mad
ish chur
civil laws

“And
manifest
than the
committe
fices, upo
zealous a
term the
ting their
devil, un
cifully, an
pidly. S
teachers,
there hat
minious a
to piety, t
nor more
ven to the
since the
formation

If this
thing like
respect fo
we may
is it poss
constitute
and most
governme
receive a
a Confes
and small
passion a
first care
cure the l
“Confess
minster by
scribed b

called, with full warrant of sufficiency to pull down all thoughts and imaginations that exalt themselves against God. But while they taught compulsion without conviction, which long before they complained of as executed unchristianly against themselves; these intents are clear to have been no better than anti-christian: setting up a spiritual tyranny by a secular power, to the advancing of their own authority above the magistrate, whom they would have made their executioner to punish church-delinquencies, whereof civil laws have no cognisance.

"And well did their disciples manifest themselves to be no better than their teachers; trusted with committeeships and other gainful offices, upon their commendations for zealous and (as they stuck not to term them) godly men; but executing their places, like children of the devil, unfaithfully, unjustly, unmercifully, and, where not corruptly, stupidly. So that between them, the teachers, and these, the disciples, there hath not been a more ignominious and mortal wound to faith, to piety, to the work of reformation, nor more cause of blaspheming given to the enemies of God and truth, since the first preaching of the reformation."

If this account is true, or any thing like it, it must diminish our respect for the men, however highly we may esteem their works. But is it possible that an assembly so constituted, should hit on the best and most scriptural mode of church government? Should we like to receive a system of religious faith,—a Confession,—a Catechism, larger and smaller, from men, heated with passion and party spirit, and whose first care on assembling was, to secure the loaves and fishes? Yet the "Confession" drawn up at Westminster by the assembly so vividly described by the great poet and histori-

an, has long been the standard by which the creed of a large and respectable body of christians has been measured, and the foundation on which the "Platforms" in this country have been built.

P. Q.

For the Churchman's Magazine.

Messrs Editors:—

I have noticed in Nos. of the Churchman's Magazine for June 1822, and Jan. 1823 Communications on the subject of *Parochial Visitations*, signed *Diakonos* purporting to have emanated from the pen of a clergyman. As I do not exactly agree with *Diakonos* in all the sentiments he has expressed—and having accidentally met with the following remarks "on the unfaithfulness in the ministry," by an able divine of our church, I am induced to offer this for an insertion in the Churchman's Magazine, believing they contain correct and profitable directions to govern those who are called to watch over and direct the souls of sinners.—

You will therefore oblige, not only myself but a number of your subscribers in our little Parish by inserting the copy which is annexed.

I do not wish to arrogate to myself the ability to advise and direct the conduct of Clergymen in their parochial duties, but if there should be one in our diocese remiss, and indifferent to what belongs to his sacred calling, who should profit by the perusal of the very judicious and pertinent remarks which I have selected, I shall certainly feel that I may have performed a service to religion and to our excellent church by requesting them to be inserted in the Churchman's Magazine.

A LAYMAN.

ON THE UNFAITHFULNESS IN THE MINISTRY.

"The importance of the Gospel Ministry is generally felt and acknowledged.—Yet, it is presumed, that there are many, even among the Clergy, who have but inadequate ideas of the vast responsibility attached to the clerical character. Many by their conduct give us reason to suppose, that they think writing and preaching sermons, and administering divine ordinances, to be all that is required of them. That those clergymen who profess to believe in the doctrines of grace, and the necessity of faith and repentance, and who have just views of the value of an immortal soul, should adopt such a notion is wholly unaccountable. Yet strange as it may seem, there are many who after having written a good sermon and delivered it perhaps with some energy, seem to say "I delivered my message; I have rid my garments of your blood; and if you perish you alone must bear it." But is this all a minister has to do? Is this imitating his Divine Master, who *went about* doing good? Can such a man be said to be *faithful* to the flock over which he is placed as an under shepherd, and to the great shepherd and bishop of souls? Is this spending and being spent in the cause of Christ? Is this doing all that in him lies for the salvation of sinners? Far, very far from it. He has very much labour to perform. He must know his flock, and where they live—He must go from house to house, teaching and exhorting with all long suffering—He must be personally acquainted with each individual under his care. He must know their religious character; else how can he adapt his public instructions to their necessities. He may indeed "draw a bow at a venture," and the arrow may sometimes reach the heart of a sinner; but it is believed the instances will be rare. Per-

haps some will say they cannot write two sermons in a week, and spend much of their time abroad. A clergyman who manifests the interest he feels in the welfare of the members of his flock by visits, will soon so gain their love and esteem that no complaint will arise should he occasionally Preach an "old sermon." But on the contrary if he manifests indifference by neglecting to visit and adopt the practice of preaching old sermons, discontent and complaining will find utterance.

The minister should be the guide, the counsellor, the confidential friend of his people. For this purpose he should render his visits profitable. Never should he enter a house, without leaving there a lesson of instruction. When any instance on conviction occurs in his parish, instead of *happening to hear* of it, and then *neglecting* till he has *forgotten* the case, and the subject has cast off conviction taken refuge in false hopes, or embraced error, the *faithful* pastor is the first to know it, and hastens like an angel of mercy to pour the balm of Gilead into the wounded spirit and point the desponding sinner to the cross. Nothing can be more effectually calculated to awaken the tender sensibility of the *affectionate* pastor than the effecting cry, "what must we do to be saved?" sensible of the infinite value of a soul, and deeply feeling his own responsibility, he trembles lest he should "daub with untempered mortal," and "cry peace, where there is no peace;" or by his neglect, occasion the death of an immortal, for whom Christ died. He therefore watches over the sinner, with the same anxiety, that a physician watches the progress of a disease. It is neither natural nor easy, to ask counsel of a stranger; and if a minister seldom sees his people but from the desk, how can he gain their love and confidence? How will the young be endeared to him as children, the

elder
profes
vice
eating
seen in
name
is sittin
to hun
own s
answer
science

The
a serm
time si
cation
preach

For i
word
unto
ral f
hold
way,
what

This
and fan
once ac
priety.
a glass,
flection
ted with
not for
ture, he
rant of
lines, a
he is di
sons of
know li
beauties
his pow
ther fa
tween
And, i
will als
holding

write
pend
cler-
est he
mbers
on so
at no
occa-
non."
ifests
it and
ng old
plain-

guide,
friend
ose he
table.
with-
struc-
con-
stead
then
en the
con-
opes,
l pas-
d has-
pour
unded
g sin-
n be
awa-
he af-
ecting
e sav-
lue of
own
st he
mor-
there
et, oc-
al, for
efore
h the
ratch-
It is
coun-
nister
m the
e and
young
n, the

elder as fathers and brethren? He professes to devote his life to the service of his people, for which he is eating their bread; but if he is often seen in the social circle, where the name of Christ is never heard; if he is sitting at his ease, digging deep into human science, or engrossed in his own secular concerns, how can he answer it to his people, his conscience, or his God?"

For the Churchman's Magazine.

The following is the substance of a sermon, taken in short hand, some time since, and now sent for publication in the Magazine, by the preacher's permission.

JAMES i. 23 and 24.

For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.

This similitude is so natural, easy, and familiar, that every one must at once acknowledge its force and propriety. It is only by the help of a glass, as some other medium of reflection, that man becomes acquainted with his natural face. Were it not for some instrument of this nature, he would remain totally ignorant of those peculiar features, outlines, and characteristics, by which he is distinguished from other persons of the same species. He would know little of his personal defects or beauties; nor would he have it in his power to draw comparisons, either favorable or unfavorable, between himself and his fellow-men. And, if this be acknowledged, it will also be admitted, that after *beholding himself*—after tracing out

and delineating every feature—after marking whatever is repulsive or attracting in his appearance—*he goeth his way, and straightway forgetteth what manner of man he was.* So strictly true is this, that it is doubtful, whether any man would be able to recognize his own features, in a faithfully drawn picture, or a well-executed bust. And all experience proves, that few persons can discover those points of resemblance between themselves and others, which are remarkably conspicuous to every unprejudiced observer.

Keeping these plain and simple truths in view, then, let us enquire, in what particulars, *any person who is a hearer of the word, and not a doer, is like unto a man beholding his natural face in a glass?*

To this end, let it be observed, that man, by his own unassisted reason, would never be able to discover the real qualities of his heart, nor the true features of his character.—He would remain ignorant of the general defection which attaches to his nature, and of his own personal share in the universal corruption.—So deceitful is the human heart, that he would easily pass over every thing reprehensible in his conduct, while he would dwell, with great self-complacency, and with exalted notions of his own virtues, on every thing comparatively praise-worthy. But with the *hearer of the word*, the case is somewhat different. Before him, the preached word is placed, as a faithful mirror, in which he can see all his features fairly exhibited, and all his distinguishing characteristics, truly and perfectly delineated. So faithful is the word of God, in laying open the character of man, that it reflects back every trait, with the greatest possible minuteness, and unmasks every deformity and vice, that lurks unseen in the hearer's breast.

Thus, when the preacher opens the book of revelation, and sketches

from thence, the outlines of a character, calculated to exhibit the depravity of the human heart; some hearer may perceive, that his own features are strongly delineated; and he may feel a momentary uneasiness at the idea, that there is nothing in the picture more comely or gratifying to his pride. He may be astonished to find traits of deformity, where he had little reason to suspect them, and a general cast of countenance, in no respect corresponding with the notions which his fond imagination had formed of himself. Does the preacher, for example, pourtray the covetous man? And does he throw into the exhibition, all that strong colouring which the scriptures authorize? Some hearer may at once discover the likeness; and though he may think it too highly drawn, he may, nevertheless, admit the resemblance. He may recollect, that too much of his time and attention have been devoted to an object, which the word of God condemns as idolatrous. He may remember, that while his desires would have grasped the whole world, he has not bestowed so much as one earnest thought on the salvation of his soul. He may reflect, that while he has been intent on accumulating treasures on earth, he has been totally negligent of laying up those imperishable riches, which are far removed from contamination or decay. Or, does the preacher present a faithful sketch of the man of pride? Does he exhibit him, rearing his head, by virtue of some fancied distinction, a little above his fellow-worms, and casting a disdainful look on every thing around him? Some hearer may recognize his own features in the sketch; and he may perceive, that they are features, which are not only offensive and disgusting in the eyes of man, but against which, the unerring word of God denounces a severe judgment: Nay, he may, for

a moment, feel humbled, if not alarmed, lest others should also notice the likeness, and admit the justice of the denunciation. Or, does the preacher draw the loathsome picture of a sensual man? or of the intemperate, or the profane? Does he exhibit, in all their fantastic colours, those who are lovers of pleasure, more than lovers of God? Does he describe the tattler or the slanderer? the censorious, the malicious, the revengeful? Does he, in short, set forth any particular vice, and pourtray the features by which its possessor may be known? It is almost certain, that some hearer may find the corresponding traits in his own character, as distinct and striking, as if he had seen "*his natural face in a glass.*" Be the picture what it may—if the materials be drawn from the word of inspiration—it will prove something more than the mere creation of the fancy. Some case may be found, to which it will be exactly fitted. Some one will *behold himself*; he will discover deformities of which he had no suspicion; he will perceive that they must be offensive to others; and he will even turn from them himself, with loathing and disgust. Under the influence of such impressions, he will undoubtedly resolve an amendment and reformation. He will resolve, that features and characteristics, so disreputable and degrading, shall not be retained; that vice, so obnoxious to the divine vengeance, shall be abandoned; and that blemishes, so gross and forbidding, shall be wiped away.

But suppose that this hearer, after all these convictions and good resolutions, should prove to be *a hearer of the word, and not a doer*? Suppose he should immediately lose these impressions—should turn again to his vices—should make no improvement—abandon no sin—nor seem to be sensible of their forming any part of his character? How

much will
beholdin
glass:?"
self
straight
ner of
sees his
forgets t
blance
He sees
his own
mity, b
blemish
discerne
man, wi
tousness
to him
act ratio
idolize t
sacrifice
soul, to
object
proud
pride of
sual ma
which
blasts a
ter. H
creature
such a
they wil
give th
shame, a
no men,
and pro
ers, tha
them.
or vices,
are his o
and folli
neighbo
and disg
dent, ari
fulness.
word, a
straight
of man
he resem
character
every bo
the reser
own he
does not

much would he resemble "*a man beholding his natural face in the glass*:" "*For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was.*" He no longer sees his own failings; but entirely forgets the striking points of resemblance which had been exhibited. He sees every body's features, but not his own. He discovers their deformity, but has forgotten that any blemishes or imperfections are to be discerned himself. The covetous man, will declaim against the covetousness of others; and it will seem to him astonishing, that men who act rationally on other subjects, can idolize the gold that perishes, and sacrifice the eternal interests of the soul, to so poor and contemptible an object as worldly wealth. The proud man also, will censure the pride of others: And even the sensual man, will condemn those vices, which constitute the prominent blasts and defects in his own character. He will wonder that his fellow-creatures can let themselves down to such a depth of degradation; that they will forfeit all self-respect; and give themselves up to inevitable shame, and contempt, and ruin. To no men, are the sins of intemperance and profanity more apparent in others, than to those who partake of them. Indeed, man is blind to sins, or vices, or follies, only when they are his own. The same sins, vices, and follies, when discovered in his neighbours, excite his abhorrence and disgust. And all this it is evident, arises from a species of forgetfulness. He is a mere *hearer of the word, and goeth his way, and straightway forgetteth what manner of man he is.* He has no idea that he resembles the very persons, whose character he condemns. And yet, every body else is perfectly aware of the resemblance. *He deceiveth his own heart.* His fellow-men, he does not deceive. His God, he can-

not deceive. Surely (to adopt the language of the apostle) *this man's religion is vain.*

My brethren, in thus pursuing the similitude in the text, I have held up before you, an extensive, and, I trust a faithful mirror. In extent, it is probably sufficient to comprehend the largest auditory; and yet, I hope that individual features are so distinct, as not to be lost and confounded in the general assemblage. How many of you, may have beheld yourselves in the representation, it would be impossible, if not improper, for me to judge. How many of you, may be *hearers* of the word, and not *doers*; how many of you may resemble *a man beholding his natural face in a glass*; it is not my province to decide. But every hearer may decide for himself, by a very simple process. You have all, probably, first or last, recognized your own features in the preached word; you have seen your peculiar characteristics, faithfully reflected back to your view; you have been enabled to trace all the outlines, and to detect all the deformities, which distinguish you from other men; you have no doubt noted all that was unseemly, offensive, and disgusting; and, we must suppose, that you have often cherished, for a moment at least, a secret desire to remove these deformities and blemishes, and to stand before the world under more favorable appearances. I do not confine this remark to any particular class of hearers—to the covetous, or the arrogant: nor is it applicable solely to those, who are addicted to the grosser vices of sensuality, intemperance, or profanity. These must indeed often feel the convictions of guilt; and when their features are plainly depicted and portrayed, they must turn away from the picture with shame and confusion. But hearers who indulge in none of these vices, may discover in the sketches drawn from the word of God, many

a trait sufficient to furnish them with lessons of self-accusation, self-conviction, and self-condemnation. Those for instance, who are lovers of pleasure, more than lovers of God, or the tattler, the slanderer, the censorious, the malicious, or the revengeful. When pictures of any of these characters have been set before you, have you not felt a consciousness of something, resembling the reflection of your natural face in the glass? When the lover of pleasure is exhibited, you probably begin to reflect on the manner in which you spend your time and your talents, and to enquire whether you are not among those, who are wasting, in vain, and trifling, and unprofitable recreations and amusements, those precious hours, which are designed for fitting and preparing the soul for another world. You doubtless feel a momentary conviction, that you are not rendering to God, that devotion and service which his justice demands. You feel some sense of your folly and ingratitude; and you discover nothing in the picture, calculated to flatter your vanity, or to cherish your false and treacherous security. Again, when the tattler, or the slanderer, is exhibited, you probably begin to call up the recollection of instances, in which you have become, in some measure, instrumental in injuring the reputation of your neighbour—in which you have repeated charges or insinuations unfavourable to his character—or in which you have listened too willingly to the tales of calumny and detraction. And further, when the character of the censorious, the malicious, and the revengeful, is exhibited, you probably feel convicted of harboring a spirit, corresponding with the description set forth in the glowing language of holy writ. You can doubtless remember cases, in which you have judged uncharitably, oppressed unjustly, or retaliated vindictively. In short, you have all, I repeat, first

or last, seen your pictures; some drawn out and exhibited at full length, and others only faintly sketched; some in hasty outlines, and others filled up, with all their appropriate colouring.

Now, therefore, the proper question for each and every one of you to ask, in order to decide, whether he is a *doer* as well as a *hearer* of the word, is this:—*Have I, as a man beholding his natural face in a glass, turned away, and forgotten what manner of man I am?* Has the covetous man returned to his golden idol—the proud man, to his self worship—the sensual man, to his riotous living—the intemperate man, to his intoxicating draught—the profane man, to his blasphemy? Has the worldling dismissed his convictions and his fears, and again mingled in the rounds of folly and dissipation? Has he forgotten his God, amid the mirth and revelry of vain amusement and recreation? Is the tale-bearer again running his pestiferous rounds? and is the mischievous spirit of hatred and revenge, again cherished and fanned into a flame?

These questions, my brethren, you will answer for yourselves; while your preacher will endeavor to shew, in a few closing remarks, in what manner the subject may be rendered more immediately profitable to himself.

Think not then, that the similitude before us, is to be employed solely for your benefit. The figure is as appropriate to the preacher, as to the hearer. Though he is bound to hold the mirror up to you, he is no less bound to turn it to himself, especially in his retirement, and, with an impartial eye, to examine his own features and characteristics. Of all men, the preacher should be the last, to become blind to, or forgetful of, his own imperfections. If the *preacher* of the word, be not a *doer* also; if he resembles a man be-

holding
who tur
manner
dertakes
brother?
beam
only be
blind, a
lowers,
gether.
sistency
preache
in whic
To wha
against
found, e
to coun
Can he
world, a
these p
demn a
spirit, v
same sp
versatio
not give
to you,
self. H
the pre
his own
which h
ihg out
in his t
duct; a
membra
perfecti
him for
watchful
cutting
and ph
our Savi
pharisee
sit in M
whatsoe
that obs
ter their
do not."
proach s
upon th
that it
charge y
to avoid
ever be
preachin
his prac

holding his natural face in a glass, who turns away, and forgets what manner of man he is; if he who undertakes to pull the mote out of his brother's eye, does not first cast the beam out of his own eye; he will only become the blind leader of the blind, and both himself and his followers, must fall into the ditch together. With what colour of consistency, or hope of success, can the preacher contend against practices, in which he participates himself? To what purpose will he declaim against vice in the pulpit, if he be found, either directly or indirectly, to countenance it in his private life? Can he decry the pleasures of the world, and still habitually indulge in these pleasures? Or, can he condemn a malicious and uncharitable spirit, while he is manifesting the same spirit, in all his walk and conversation? Ah, no! His master has not given him one gospel to preach to you, and another to practice himself. Hence arises the necessity of the preacher's faithfully examining his own features, in the same mirror which he holds up to you; of searching out all the defects and blemishes, in his temper, disposition, and conduct; and of keeping in constant remembrance, those frailties and imperfections, which forcibly call upon him for continual vigilance and watchfulness. You remember the cutting reproach cast upon the scribes and pharisees, in this exhortation of our Saviour:—"The scribes and the pharisees, (said he to the multitude) sit in Moses' seat: All, therefore, whatsoever they bid you observe, that observe and do; but do not after their works: For they say, and do not." God forbid, that such reproach should ever be deservedly cast upon the preacher of the gospel! that it should ever be necessary to charge you to follow his precepts, but to avoid his example! that it should ever be found safe to observe his preaching, but dangerous to imitate his practice!

And now, heavenly Father, grant both to thy ministers and thy people, such a measure of thy grace, that they may guard against every species of self-delusion; that they may not be forgetful hearers, but doers of the work; and that they may be forever blessed in their deeds. Amen.

History of the Church in Newtown.

(Continued.)

Mr. Beach proceeds to give the following masterly exposition of the passage last quoted, from 2 Cor. vi. 1.—The sentences included in brackets are added by the transcriber.

"Now grace would be no grace, in the gospel sense, if it did not put us under a possibility of becoming good men, and in the end, of obtaining eternal life. And if that common grace, which God affords to all christians, did not render their salvation possible, we might as well be without it, as receive it. It is very certain that *"no man can come to Christ, unless the Father draw him:"* But then it is as certain, that if any man be not *drawn* so as to come to Christ, it is owing to his own negligence or opposition; [for Christ says, *if I be lifted up from the earth, I will draw all men unto me; and yet declares, ye will not come to me that ye might have life:* Thus] the Father draws many towards Christ, who yet never do actually come to him [in the way of salvation: This is briefly illustrated, by] Ezk. xxiv. 15. *Because I have purged thee, and thou wast not purged, therefore thou shalt not be purged any more—* Which, without peradventure, denotes that God had done his part, but it failed through their neglecting to do their part, [i. e. neglecting to improve the common grace, *given to all men to profit withal;* the fault then, is in the creature.] So Hosea

xiii. 9. *O Israel thou hast destroyed thyself.* How can a sinner's destruction be of himself, if he can't help it, and if God never put it in his power, to be any thing else, but a wicked and miserable creature? We don't say of a man who dies of mere age, that he destroyed himself, because by the utmost ease and temperance, he could not have lived longer. But when a man, through debauchery and excess, ends his life in youth, and by taking a proper course, might have reached old age, of him we say truly, he destroyed himself: So all wicked men are self-murderers, because God has put it in their power to turn and live, but they choose the ways of death. When God, Ezk. xxxiii. 11, swears that he has no pleasure in the death of the wicked, but chooses that he should turn and live: How can this be true, that he don't choose that men should remain wicked, and perish, if he withholds from them that grace, without which they can no more turn, than a dead corpse can raise itself to life? If God gives men such a nature, that they can't help but be wicked, and then denies them that grace, without which they can no more change their natures, than exhaust the sea, I can't imagine how it can be true, that God does will and choose that they be holy and happy, when he has entirely put it out of their power to be so. He doth not truly will an event, who does not will the necessary means: and if God is not willing to give all men sufficient grace, I can't conceive how he can truly be said to be willing and desirous, that they should turn and live. And to say we lost our power in Adam, [is saying very true, but this] does not help the matter; because we could not prevent his fall, and could not have had our choice when Adam was created. I am persuaded, that no man who had a just regard to his own interest, would willingly have reposed such a vast

trust in the hands of Adam, or of the best angel in heaven, as to be obliged to be eternally happy or miserable according to the choice he should make. St. Paul says to christians in general, Phil. ii. 12. *Work out your own salvation with fear and trembling; for it is God that worketh in you both to will, and to do, of his good pleasure,* i. e. of his mere grace and compassion. God who is the compassionate Father of Spirits, lends us all his kind and helping hand; and his holy spirit in an insensible manner, accompanies the administrations of the Gospel.* And

* The subject of *organic* inspiration, both as it respects the inspired writers of the Holy Scriptures, and the operations of the Spirit in the conversion and sanctification of the sinner, the reader is referred to a book, entitled, *The doctrine of Grace Or the Offices and operations of the Holy Spirit.* By the late Bishop of GLOUCESTER—See Also Bishop HORNE'S *Sermon on the Unspeakable Gift.* The former shows, that if even the inspired "writers, were but the mere organ's of the spirit, the phraseology or turn of expression, had been one and the same throughout all the sacred books written in the same language; whereas we find it to be very different and various, always corresponding to the conditions, tempers, and capacities of the writers." The latter introduces the following quotation from the pious Bp. Andrews, after showing the distinction between the *apostolic*, *ecclesiastical*, and *sanctifying* gifts of the spirit:—"from the laver of regeneration, to the administration of the *Vaticum*, this good spirit helpeth us, and poureth his benefits upon us, having a grace for every season. When we are troubled with erroneous opinions, he is the spirit of truth: when assaulted with temptations, he is the spirit of holiness: when dissipated with worldly vanity, he is the spirit of compunction: when broken with worldly sorrow, he is the Holy Ghost the comforter, it is he who, after having regenerated us—confirms us by the imposition of hands; renews us to repentance when we fall away; teaches us all our life long, what we know not; puts us in mind of what we forget; stirs us up when we are dull; helps us in our pray-

the reason
ed and sa
concur an
For when
not work
case, we c
out our ow
ly Ghost
may choos
him or aga
same time
the Holy S
ply with
And accor
these, so w
ned. So
it is of g
wicked, it
when we c
ther God's
alone, will
together;
shall perish
er be want
false and t
Faith, and
gift of God
as to be the
Though Go
out our care
will not giv
so. God c
believe; he
our faculties
yet ne does
and obey
were the ca
would be n

ers; relieve
soles us in o
of joy in the
seals us to th
raises us up
which is sow
in glory, and
in spirit, sou
pleted." Th
the gentle an
upon the he
descends in
blessed spiri
but verifying
our, that the
ter, should b
membrance.

the reason why any are not converted and saved, is because they don't concur and co-operate with grace. For when God works in us, he does not work irresistibly; for in that case, we could not forbear to work out our own salvation; but the Holy Ghost works so in us, that we may choose whether we work with him or against him. We can at the same time either quench or cherish the Holy Spirit; we can either comply with or resist the Holy Ghost. And according as we do either of these, so we shall be saved or damned. So that if we are converted, it is of grace; and if we remain wicked, it is because we abuse grace, when we could do otherwise. Neither God's grace nor our endeavors, alone, will save us; both must go together; if either be wanting, we shall perish. God's grace will never be wanting to us, if we be not false and treacherous to ourselves. Faith, and every other virtue is the gift of God; yet so at the same time as to be the effect of our own choice. Though God gave us our being, without our care or concurrence, yet he will not give us faith and repentance so. God enables and excites us to believe; he strengthens and assists our faculties; and though he inclines, yet he does not force us to believe and obey the gospel. For if that were the case, faith and repentance would be no virtues, no way praise

ers; relieves us in our infirmities; consoles us in our heaviness; gives songs of joy in the darkest night of sorrow; seals us to the day of redemption; and raises us up at the last day, when that which is sown in grace shall be reaped in glory, and the work of sanctification in spirit, soul and body, shall be completed." Thus the grace of God, like the gentle and distilling dew of heaven upon the herbage of the field—silently descends into the human heart; the blessed spirit revealing nothing new, but verifying the promise of our Saviour, that the Holy Ghost, the Comforter, should bring all things to our remembrance.

worthy or rewardable. Though man is a fallen creature, yet there is in every one a power of self-determining, or obeying, or refusing; by which man can comply with, or reject the suggestions of the Holy Spirit. And were not this self-moving principle in man, [derived, not from the first, but the second Adam, who is *the true light that lighteth every man that cometh into the world*] man would be no moral agent; but a mere engine, which cannot move, but only as it moved. And consequently, there would be no difference between God's governing of the natural and moral world. Then the winds and the seas would be as capable of being called to an account, and judged, as proper subjects of reward and punishments, as men are.

"Whereas God governs the natural world by the laws of nature; but men and angels he governs by moral laws, to which he has annexed rewards and punishments: and if once you take away freedom of will from man, you degrade him from being a moral agent into an intelligent machine.*

"Man has such a liberty or power over his own actions, that when the Spirit of God excites him to consider the things of his eternal peace, he can either apply his heart to them or turn away to the vanities of this world: and according as we choose the one or the other, so we are like to be eternally happy or miserable. Adam had a power to stand when he fell. And those angels who apostatized, had the same power to have kept their state, as they who persevered. So now, all the sins committed in the world, proceed from the abuse of that liberty, that God has endued mankind with. It is a

* On the subject of moral Agency, the reader will find much to his edification, in the answer of the late Dr. Dana, of New Haven, to President Edwards's *Enquiry on the freedom of the will*.

vain thing to argue against experience : Every man, though ever so much inclined or tempted to sin, feels in his heart a liberty to forbear, when he commits it. God never suffers us to be tempted above what we are able. 1. Cor. x, 13. And indeed if we did sin by necessity, our consciences would never reproach us for any wickedness : Nor could we be justly punished, by God or man, for crimes that we could not avoid. In that case sin would be an unhappiness, (like sickness of the body) but it could not be our fault, in the opinion of any righteous judge.—Without supposing that sufficient grace is afforded to all, I can't possibly understand the sense of that expostulation. Isa. v. 31. *And now, O Inhabitants of Jerusalem, and men of Judah, judge I pray you betwixt me and my Vineyard. What could have been more done to my Vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes?* Now, if God had denied these sinners that grace, without which they could not yield him an acceptable obedience, how could he challenge them to tell what he could have done more for them, than he had done? How easily could they have answered, that he had not done the main thing for them, without which all the rest was mere nothing ; and he had no more put it in their power, to bring forth grapes, than to create a new world? And how could God speak of it, as matter of admiration, that they brought forth *wild grapes*, if at the same time he denied them that grace, without which it was impossible to bring forth better grapes? For my part, I dare not, I cannot so blaspheme the ever blessed God, who is love itself, as to imagine that he will be angry with me, and much less that he will torment me to all eternity, for not making *myself a new heart and a new spirit*, if he has no more put it into my

power to do it than to raise the dead. But they who suppose men continue wicked, because God is not willing to give them grace to repent, reason thus : *If the reason why some are saved, and others perish, be, because some concur with the grace of God, and others resist it, then man is his own saviour, and saves himself.* I answer, this is a very unjust and unreasonable charge. For what we say, is this, without God's grace we can do no good thing ; but yet God will not force his grace upon us, so as to convert us in spite of all opposition ; but we must concur with it ; and if we do not, it will become ineffectual, as showers of rain upon rocks and sands. [The Almighty ruler of the universe co-operates with all his creatures, according to their respective conditions.—The inanimate parts of creation he moves and impels by determinate laws :—but man the noblest work of his hands in the visible creation, has made not only a free but moral agent ; he has given him liberty, a self-determining principle ; and will have that faculty exercised, in correspondence with the exertions of his own goodness. He would, therefore, that all men should be saved ; but he will have that salvation to be the effects of his grace and our own endeavours. He will have our salvation to proceed from him as the first cause of all that is good. He is the giver of all good gifts ; but his gifts profit not those, who make no efforts of their own to receive them, and render them effectual. As man's natural life is to be supported by the use of food ;—as God has ordained that *man by the sweat of his face* should eat his bread : so the soul immortal, is to be supported with bread from heaven. Hence, the Almighty created and preserves the natural and spiritual world ; the one for the body, and the other for the soul. The industrious farmer, therefore, who sows in hope may with equal propriety be

charged
own bo
who st
vation,

In pr
of our
life, not
the earth
all thing
tence, a
and cau
sends do
gentle
nourish
bring th
have the
bear a
the land
with th
hath or
husband
labor o
God's bl
harvest
has mer
because
duty to
In like
wants o
God hat
being fa
ness—c
shine on
affection
ally sen
vine gr
forth no
subsist i
exertion
seconded
Yet afte
could n
the aid o
by this
to the f
we at an
ving me
eternal l
free and
this, m
pretend
merely
man is

charged as being the saviour of his own body, as the believing christian who strives to work out his own salvation, is the saviour of his soul.

In providing thus for the supply of our natural wants in this mortal life, notwithstanding God hath made the earth abundantly productive of all things necessary for our subsistence, and comfortable to our being; and causes the Sun to shine, and sends down the rain from above, in gentle and distilling showers, to nourish the fruits of the earth, and bring them to maturity: yet he will have the labor of the husbandman bear a considerable part, in tilling the land, and otherwise co-operating with the natural causes which he hath ordained. And yet, can the husbandman pretend, that by his labor only, without the grace of God's blessing, he has produced a harvest; or does it follow that he has merited the fruits of the field, because he has done what was his duty to do towards procuring it? In like manner, in providing for the wants of our immortal part, though God hath made the soul capable of being faithful in virtue and goodness—causing his divine light to shine on the mind, and warm the affections of the heart, and continually sends down the dews of his divine grace; still, we shall bring forth no fruit on which our souls may subsist in immortality, unless these exertions of his mercy and love are seconded by our own endeavours.—Yet after our utmost endeavours, we could not obtain salvation without the aid of God's grace: and when, by this assistance we do not attain to the felicities of heaven, yet are we at an infinite distance from having merited those felicities, and eternal life is still the gift of God's free and unmerited grace. After all this, must we be reproached, as pretending to be our *own Saviours*, merely because we don't believe man is as helpless as a stock or

stone, and can it contribute the least towards his salvation? Whoever dreamed that alms were not a gift, or free, unless they were forced upon a man? If a beggar be required to put forth his hand, and accept of alms; doth that acceptance merit the alms, so that he is not beholden to the giver, but must be said to relieve himself? Now all that we do towards our salvation, is, to accept of the grace of God when offered: and if we do accept of it, we shall be saved; but if we do not, we shall perish. And we are no less beholden to Christ for our salvation, though our acceptance and concurrence be a necessary condition of our obtaining it, than if he forced it upon us by an irresistible act. And now, let any man judge, whether this be not more to the honour of God's free grace, and the glory of his infinite mercy, than to teach, that, though he converts the small number of the elect by an Almighty Act, while they are as passive as dead men; yet, as to the bulk of mankind, he, having given them such a wicked and diabolical nature, that they can no more cease to sin, than to breathe; yet he has so little compassion for them, that he never provided them any remedy; they have no Redeemer, no Sanctifier; but are left in as helpless and hopeless a condition, as the Devils who fell by their own personal act, while these were undone by Adam's sin, to which they never consented; yet for this sin, or the necessary and unavoidable effects of it, they must be tormented to all eternity. If you object, wicked men are said in the holy Scripture, *to be dead in sin; and if they be dead, how can they concur with the holy Spirit; or do any thing towards their conversion.* "I answer, such metaphors, must not be over-sketched: If wicked men's being dead in sin, do imply that they can do nothing towards their salvation, then when good

them ; for, " He is not willing that any should perish, but that all should come to repentance." He does not indeed, by the exertion of Almighty power, *compel* us to accept his proffered kindness ; since, without the freedom of the will, vice can hardly be deserving of punishment, or virtue of reward. But he encourages us by the gracious promise contained in his holy word—he allures us by the comfort and consolation to be derived from his sacred ordinances, to take refuge in their sustaining power ; for in them, we have " meat indeed, and drink indeed." And where is the Christian, who has made the experiment with proper dispositions—who has rested his hopes on the broad basis of the Redeemer's promises, and done his work sincerely, though imperfectly, that has not been both nourished and cherished by him !

When therefore, we see a man, and especially one of an inquisitive and intelligent mind, who, after receiving early Baptism in the Christian Church, has lived 'till old age in a land of Gospel light, and constantly within the reach of Gospel ordinances, regardless of the great duty enjoined by the Saviour, of commemorating his passion and death in the blessed sacrament of the Supper ;—when we behold him wasted with sickness, while the shaft of death is suspended over him, and his weeping family surround his dying bed ; and hear him beseech the minister of Christ to deal out to him those sacred elements on which he had so often turned his back in the day of health, though affectionately invited to approach the Lord's table, and " take the Holy Sacrament to his comfort :"—we rejoice indeed, that even at the eleventh hour, he seeks the fold of the Divine Shepherd ; and while we are constrained to lament his former delay, and loss of comfort through the pilgrimage of life, it stamps on the

mind in characters never to be effaced, the importance of coming early, and continuing steadfast in the observance of his holy ordinance. If it is thus earnestly sought as the last expedient of ratifying our peace in Heaven, when death is about to arrest us in our mortal career, (and we can never know how soon, or how suddenly we shall receive his summons) what madness is it to procrastinate the time to a dying hour !

HE, who bowed his head on the Cross, and suffered the bitter pains of an ignominious death to purchase eternal life, and eternal happiness for us, hath declared *himself* to be " the living bread which came down from heaven ;" and that, " if any man eat of this bread, he shall live forever." And, that there may be no room to doubt of its efficacy, he adds, " Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you."

This solemn declaration of our Lord and master, is of serious import to those, who carelessly or wilfully neglect a service so easy, so reasonable, and full of comfort. The season of health, and enjoyment, and of worldly prosperity, is the fittest to demonstrate our gratitude and *willing* obedience to Him, from whom all our blessings flow ; and if *love* will not constrain us to the performance of this duty at such a time, we should examine ourselves in that dread hour, when driven to it by the dismay of approaching death, whether *fear* is not the predominant motive. On such occasions, we have witnessed the embarrassments of Clergymen, particularly of those who are young in their profession. At such a time, it is indeed one of the most difficult branches of their duty, to *speak a word in season*. But, the difficulty should not prevent them from making the effort. It is generally expected, and we may venture to say,

always proper, that they should avail themselves of such opportunities to deal out good and wholesome advice; and though it may be difficult at first to apply it to the wants of all, practice will make the duty both familiar and easy. A sense of his high calling should raise the ministry of Christ above the fears of his own sufficiency, and make him, like the holy Apostle, confident that his "sufficiency is of God." And, while he is careful on the one hand, not to make sad the head of him whom God hath not made sad, lest he cause a dying penitent to leave the world in distraction and despair; so on the other, he will proclaim comfort and peace on no other conditions than penitence and faith.

But, it is not the dying man alone who needs advice. His season of probation is just at its close, and the solemnity of the scene may be profitably improved by a judicious divine, to press deeply on the mind of surviving friends, the necessity of that habitual preparation, which can only be relied on with safety—that watchfulness, which alone can secure us against surprize.

Y.

REVIEW.

THE TRIALS OF MARGARET LINDSAY. *By the Author of "Lights and Shadows of Scottish Life."*—N. York, 1823.

The propensity to imitation, which is the source of all our improvement in early life and which gives example its great influence over us when more mature, makes us endeavour to be like those distinguished persons we read of either in history or fiction. Hence the great influence of religious fiction from the pen of an able author. Persuasion speaks loudest from the pulpit. Reason

may utter her cool precepts through the medium of the press. But religious fiction or biography possesses the strong influence of example, and exhibits "the beauty of holiness" "drawn out in living characters." An instructing narrative, through which flows the pure spirit of Christianity, accompanied with deep feeling, beauty of style, and an obvious moral, is, with young persons particularly, a very strong incitement to virtue. Such a narrative is "*The Trials of Margaret Lindsay.*"

As the title intimates, the story consists chiefly of the misfortunes which befel its heroine, a young, simple, beautiful, pious and interesting female. She was the oldest of four children of Walter and Alice Lindsay, humble inhabitants in the vicinity of Edinburgh. The second, their only son named Laurence, followed a sea life, and was not heard of for many years. Of their two youngest, Esther and Marion, the one lost her sight, and the other had her intellect disordered by a fever. After many years of affliction and in some degree of happiness, the united influence of bad example, corrupt principles, and the allurements of sinful pleasures, changed the feelings of the father; so that abandoning his family he gave himself up to the most degrading vices.

The deserted family now found it impossible to remain longer in the dwelling they had hitherto occupied. Procuring therefore a low-rented house in an obscure part of the town, they opened a reading and sewing school for the children of their humble neighbours.—The great influence of a consciousness of having performed our duty, and a trust in an overruling providence in making us contented and happy, amidst the fluctuations of fortune, is here strikingly illustrated by the author, in the conduct of the mother and daughter. They became universally beloved and respected throughout the lane in

which the only a their in-
rence a-
and pro-
promisin-
ed now
former
short co-
rence's c-
received
say, who
Glasgow
closing s-
ory of th-
did not s-
long, an-
ravages
swept a-
Margare-
relative.
however
of Miss
received
er, a wo-
as gove-
children
worthy l-
piety an-
her to t-
cheerful
beauty a-
ened up-
Wedder-
ling to w-
efactress
to call on
ter, or si-
to leave
to the s-
him, unt-
strength
chose fo-
her aged
in Clyde
fore hea-
now app-
in the tie
ceived h-
came he-
tune, an-
God an-
ance.

which they dwelt, and they felt not only a satisfaction, but a pride, in their industry and usefulness. Laurence at this time returned from sea, and proving to be a virtuous and promising youth, their fortune seemed now more favorable than at any former time. But this calm was of short continuance. Soon after Laurence's departure again to sea, they received a letter from Walter Lindsay, who was on his death bed at Glasgow. They both witnessed the closing scene of his life. The memory of this, with her other sorrows, did not suffer the mother to survive long, and a fever, which spread its ravages through the lane, having swept away Esther and Marion; Margaret was left almost without a relative. Her amiable character however procured her the friendship of Miss Wedderburne, and she was received by that young lady's mother, a woman of rank, into her family as governess of her two youngest children. The friendship of these worthy ladies, together with her own piety and innocence soon restored her to tranquility, and she became cheerful and happy. But here her beauty and worth unfortunately fastened upon her the affections of Mrs. Wedderburne's only son. Unwilling to wound the feelings of her benefactress, whose pride could not stoop to call one of her humble birth daughter, or sister; she found it necessary to leave her present home unknown to the son, and conceal herself from him, until time should weaken the strength of his attachment. She chose for this purpose the house of her aged and avaricious grand-uncle in Clydesdale, of whom she had before heard little. Yet to him she now applied in her need, confident in the ties of consanguinity. He received her kindly, and she soon became heiress to a considerable fortune, and was happy in the fear of God and esteem of all her acquaintance. But the trials of Margaret

Lindsay were not yet at an end. She married a man whose early life had been stained with crime; and she had not been long a bride, before a wretched wandering female claimed Ludovie Aswald, for that was the man whose wife Margaret had considered herself, as her own husband. Thus torn in a moment from conjugal affection, peace, and almost from respectability, she found this the severest of all her trials. Ludovie Aswald had disappeared. His wife soon died. Margaret was with difficulty restored to tranquility by the friendship of Miss Wodderburne.—The wretched man returned at last in humiliation and sorrow, if not in true repentance; and Margaret passed several years with her husband, as happy as remembrances like hers would permit. Early hardships and remorse having taken a firm hold upon Ludovie Oswald's constitution, brought him to an early grave. Margaret, whose sorrows had hastened on premature age, was blessed in the affections of two lovely children, and of her brother Laurence and his wife the sister of Ludovie Oswald.

Such are some of the principal outlines of this story which as told by the author is interesting and pious. Were it our object to remark upon the literary merits of this work, numerous excellences might be mentioned. Its pathos, richness of imagery, the vivid distinctness of some of its scenes, and the real nature in many of its trains of thought and feeling bespeak it the work of no ordinary author. The beneficial effects of the romantic and super human excellence of some of its characters go far towards excusing his passing the bounds of nature in this respect. Divine wisdom seems to have decided that the character we imitate should be perfect. He has given us, in the life of our Saviour, a pattern "without spot and blameless," that as our standard of excellence is higher than our nature reali-

zes, our exertions may correspond to the arduousness of the object.

The religious tendency of this work is however of most importance, and it is this we are chiefly to consider. The principal maxim inculcated throughout is, that piety is the best means of promoting peace, and that vice even in this life is the road to misery.

The happy medium which the author has preserved between, confining the unhappiness which arises from vice to the individual offender, and representing them as equally severe upon the guilty and innocent, while it makes us look upon wickedness as the parent of misery, renders us dissatisfied with the temporal rewards of virtue, and we naturally look forward to a future and more impartial retribution. The effects of Walter Lindsay's depravity while it was severely felt by his family, fell far heavier on his own head; and though Margaret suffered much in consequence of her husband's early crimes, it was his own constitution which was thereby enfeebled, and his own life which was eventually shortened.

Whatever the effects of becoming a free thinker may commonly be upon our conduct, the progress of depravity in the case of Walter Lindsay, and its consequences to himself and others seem naturally and strikingly represented, and prove the author to be well aware to how small beginnings the most appalling crimes owe their existence, and how anxiously each symptom of growing depravity should be observed and guarded against. The heart of this lost man seemed formed by nature for social virtue, and severe were the conflicts between his vicious propensities and better feelings. Had he been told, a few years, or perhaps a few months before his great deed of depravity, of the future enormity of his conduct, he would no doubt like Hazeel have shrunk with horror

from the thought; but, he found that the path of perdition, though its descent be gentle, is sure to lead at last to the lowest and darkest of scenes. The return to virtue after a course of sin is opposed, not only by the strength of habit, which is increased by each new transgression, but by the painfulness of reflection, which prevents us from forming resolutions of amendment, and as our author has observed, "perhaps there is a diseased pleasure in the troubled emotion of guilt, which keeps the falling spirit so closely attached to it, that it looses the power of a reasonable happiness, and then adheres sullenly or fiercely to the error of its ways although it knows they lead to infamy and death."

The efficacy of prayer is illustrated throughout the whole work. To this remedy Margaret resorted under her severest trials, and almost always found it efficacious. It indeed rarely fails of giving comfort to a troubled spirit, and is not the least among those circumstances which render the station of door keeper in the house of God preferable to a dwelling in the tents of ungodliness. Besides the influence of the Holy Ghost the comforter whom the Father has promised to give to all such as call upon him faithfully, we have many reasons to expect consolation, by calling upon him in our affliction. One of the principal benefits of friendship is the relief which the mind experiences by an unreserved disclosure of all its agitating thoughts and emotions. So necessary is this unburthening of the heart, that persons deeply skilled in the philosophy of the mind, have thought that where a person cannot communicate his feelings to others, he had better utter them aloud to some inanimate object or even to empty air, than suffer them to be smothered within. The proverb that, "a faithful friend is the medicine of life," is founded upon the salubrious consolations which the

mind ex
as it w
spirit,
should
how mu
expect
that bei
secret
nipoten
whose
broken

Doubt
there is
most in
where l
It is sp
peace v
give no
of temp
around,
which g
through
art, this
new spl
gloom.

Margar
als. W
her su
young a
recoveri
while th
wise les
their loa
of her so
ity, it ex
ation, b
small pe
thrown i
storm, s
stillnes
can not
insensib
it is eas
hers sho
of afflic
class of
him. T
miser hi
uries, an
That wh
from its
time and
taking f

mind experiences from thus laying as it were the burden of a troubled spirit, for a short time, upon the shoulders of a faithful friend. But, how much greater relief are we to expect from pouring out our souls to that being, who knoweth our most secret thoughts, whose power is omnipotent, whose mercy infinite, and whose most acceptable sacrifice is a broken and a contrite heart.

Doubtless we are all sinners—but there is a hallowed sunshine in the most innocent and virtuous hearts where happiness delights to dwell. It is spoken of in scripture as that peace which the world can neither give nor take away. The darkness of temporal affliction may encircle it around, but like the fiery pillar which guided the Children of Israel through the nights of a pathless desert, this inward illumination acquires new splendor from the surrounding gloom. It was this which cheered Margaret Lindsay amidst all her trials. We see her patiently bearing her successive misfortunes, and young and desolate as she was, soon recovering her former cheerfulness, while those more guilty, but otherwise less unfortunate, sink beneath their load of misery. The calmness of her soul was not that of insensibility, it experienced a temporary agitation, but like the waters of some small peaceful lake which have been thrown into commotion by a passing storm, soon subsided into its former stillness and serenity. Though we can not and ought not to be wholly insensible to the miseries of life, yet it is easy to see how innocence like hers should greatly lighten the weight of affliction. Every person has a class of objects peculiarly dear to him. The hero has his glory, the miser his gold, the sensualist his luxuries, and the Christian his virtues. That which the last most values is from its nature beyond the reach of time and chance: while misfortune taking from the rest of men their

pearl of great price, their dearest treasure, leaves them to extreme disappointment and wretchedness. But the benefits of innocence in this respect are not merely of a negative kind. They not only blunt the edge of sorrow, but increase and give acuteness to our pleasures. There is a holy satisfaction in virtue, a generous and humble ardor of feeling arising from the remembrance of past rectitude and a consciousness that not even a debasing wish dare intrude into the sanctuary of our souls, which is the purest essence of temporal happiness, it breathes of heaven, and we may well suppose was what principally supported Margaret Lindsay under her severest trials.

These are some of the thoughts suggested by a perusal of this excellent work. The story is moral in all its parts, and we are pleased to see so able an author, wielding the powerful weapon of fiction on the side of religion.

For the Churchman's Magazine.

Messrs. Editors :—

When I first learned that the work of which you have the more immediate direction, was patronized, and even brought into existence by a vote of Convention, I supposed of course, that every *Clergyman* in the Diocese would be active in promoting its general circulation; and that so far as the influence of an individual would prevail, no Episcopal family within his cure, who could pay the very moderate price of \$1 25 a year, would be content without the monthly visitation of the *Churchman's Magazine*. I supposed further, that in every parish, incidents might occur which the Rector would make profitable for his own flock, and the Church at large, by adopting them as the basis of short and instructive essays;—and the high respect which

I have always entertained for the piety and zeal of our clergy, left not a doubt on my mind but such opportunities of doing good, would be eagerly embraced by them. Hence, I was led to believe, that, so far from the want of any *original* matter of merit, the principal labour of the Editors would be to select that which might be most useful for publication: and I even fancied the *pride of authorship* might often be wounded, from the necessity of deferring, if not wholly omitting many valuable communications of correspondents, for the sole reason that the work was too limited to contain them all.

With so much literary aid, and such an extended patronage as might be expected to result from it, I persuaded myself that, after the first year, the *profits* of the work would afford a handsome compensation for at least *one* respectable Missionary; and the field, even in this Diocese is broad enough to employ half a dozen most profitably, if funds were not wanting for their support.

But, how Messrs. Editors can I express my regret, that the subscription hitherto has done little, if any thing beyond paying the actual expense of printing? And, to judge from the portion of *selected* matter, we are compelled to doubt whether the literary contributions have not been equally sparing.*

My brethren of the Church—these

* The conjectures of the "Aged Layman" are perfectly correct. *Very few* literary communications have been received, and the Editors are *compelled* to fill up their pages in a great measure with selections from other papers. It is to be hoped that these will be found in general to be judicious, and adapted to the taste of most of our readers; but it must be a most mortifying discovery, that in a Diocese containing more than forty clergymen, and many pious and literary Laymen, we can collect no more than fourteen or fifteen pages of *original* matter monthly, for such a work as the Churchman's Magazine.

Ed.

things ought not so to be! In point of numbers, the Episcopalians in this State are surely competent to support a little work of two sheets monthly: and, are we willing to submit to the humiliating reflection that there is a deficiency either of talent or zeal to effect it? I should think lightly of the Churchman, who would not repel such an insinuation with disdain.

The influence of a Clergyman must always be considerable in his Parish; and where he is beloved and respected by his flock, it is generally very commanding. It is therefore greatly to be lamented if in any instance, such influence should be exerted to restrain acts of public munificence, from the narrow, stinted, selfish motive, that *all* his parishoners *can* give, should be bestowed on their minister. He may indeed *need* all, and *more than all* that can be drawn from them, while actuated by views so contracted; and it would not be contrary to the common course of things, if, after closing the purse against every other disbursement of a charitable nature, it should ultimately be closed against himself.

What we are in the habit of doing frequently, we do more readily, and with the greater ease. And though at first view, it may seem paradoxical to say, the more we give, the more able and willing we shall be to continue giving—yet, in a limited sense it is most true: and so far as regards the small contributions which we make for purposes of charity and benevolence, we may safely rely on the promise of HIM, who said—"Give and it shall be given unto you," that our means will not be thereby impaired. I should lament if we had in our Church any ministers who *doubted* on this subject; and therefore it is, that I would urge it on the Clergy particularly to promote a more extended circulation of the Magazine among their parishoners; and to make the work more in-

teresting
their o
matter
gyma
relieve
and a
throug
public
useful
pulpit.

If th
will de
month
work
mind o
the mo
of piet
ling to
ally a
spend
we sha
in the
in the
Christi
seeking
a "see
and p
where:

I ho
tant, b
yet be
of life
an

THE CH

From t

"Ta
you w
others
you pe
selves.
ligion
power
suade c

"Ta
consider
ought t
and go

interesting and profitable to them, by their own contributions of suitable matter to fill its pages. Every clergyman should study to know, and relieve the wants of his own people; and advice conveyed indirectly through the channel of a religious publication, may sometimes be more useful than direct appeals from the pulpit.

If those who are qualified to *write* will devote an hour or two in each month to aid in the formation of a work calculated to enlighten the mind on religious subjects, to mend the morals, and promote the growth of piety:—and if those who are *willing to read*, will appropriate annually a smaller sum than most men spend monthly without any profit, we shall not only see the Magazine in the family of every Episcopalian in the Diocese, but we shall find Christians of other denominations seeking a more correct knowledge of a “sect” which through ignorance and prejudice has been “every where spoken against.”

I hope the period is not so far distant, but that these anticipations may yet be realized in the short remains of life which may be expected by an

AGED LAYMAN.

THE CHURCH'S ADVICE TO HER CLERGY.

From the Christian Remembrancer.

“*Take heed to yourselves*, that you want not that grace you offer others; that, when you save others, you perish not as cast-aways yourselves. Feel the power of that religion you preach, and preach the power you feel. Be what you persuade others to be.

“*Take heed to yourselves*, and consider what manner of men you ought to be in all holy conversation and godliness.

“*Take heed to yourselves*, that you pull not down with a wicked life, what you build up with an holy doctrine. If there be no such thing as religion, preach it not; if there be, live it: if a loose life may be allowed, do not preach against it; and if it may not be allowed, do not live it; be not deceived, and deceive not others. Preach exactly, and live exactly, as you *think* all the week how to *speak* upon Sunday, so *resolve* upon Sunday how to live all the *week*.

“*Take heed to yourselves*, and walk wisely towards them that are without, that whereas they speak evil of you, they may be ashamed, considering the nature and end of your conversation.

“*Take heed to yourselves*. You have many eyes upon your infirmities, you have many spectators of your faults to find, to aggravate, and to publish them: God forbid that you should do evil in the eyes of the whole world, the good part whereof watcheth on your virtues, to imitate you; the evil part watches on your vices to traduce you: you are as lights upon a hill, “walk as in the light.”

“*Take heed to yourselves*, if not for others, yet for your own souls. Preach not of heaven, and fall short of it; preach not of hell, and fall into it: of grace and duty, and yet live without them.

“*Take heed to yourselves*. Vigilant is your tempter, great are your trials, many are your temptations, much the opposition you will meet; for weighty is your work, you destroy the power of Satan; you engage the powers of hell.

“*Take heed to yourselves*. You have the same nature with others, but you commit not the like sins with others; the sins that dwell in you, are the same with other men's; the sins that are committed by you, are greater than other men's. Watch then over your evil nature; take

care that you transgress not against knowledge, wilfully ; against your trust, unfaithfully ; against your profession, hypocritically ; against others, very offensively ; against the honour of God and his ways, very dangerously.

"Take heed to yourselves, that you may be blessed in your undertaking ; let your ways please God, as you hope God will bless your ways, if not for your own, yet for other men's soul's sake take heed to yourselves ; speak from your hearts to their hearts ; be not entangled by sin, that you may be able to speak against sin ; do as you preach, that the world may see you *mean* as you preach."

CLERICAL MEMBERS OF THE CHURCH
MISSIONARY SOCIETY.

To the Editors of the Churchman's Magazine.

In looking over the Reports of the American Bible Society, I perceive the names of a large number of Ministers, who have been constituted members of it for life, by the contributions of the *ladies* of their parishes. Many thousands of dollars have been added to the funds in this way, which, in the absence of some specific object, would never have reached the Society and Treasury. It occurred to me, that it only required a hint to the fair readers of your Magazine, to induce many of them to constitute their Pastors, either *members for life*, or *patrons* of the *Domestic and Foreign Church Missionary Society*—thirty dollars being required for the first object, and fifty for the second. Having made the suggestion I proposed, I abstain from pressing the matter further, being willing to leave it to the piety and often proved zeal of the sex.

That this Society is destined to

become an efficient auxiliary to the christian cause and that of our Apostolic Church, I verily believe ; and it gratifies me to find such strong and frequent recommendations of it in your pages. Be assured that it will require "line upon line, and precept upon precept," to carry it home effectually to the bosoms of your readers. Yet there is no reason for being discouraged. Patience and perseverance will do the work.

"Though he desponds that sows his grain,
Yet doubtless he shall come
To bind his full-ear'd sheaves, and bring
The joyful harvest home."

The clergy have only to enter heartily into the interests of the institution, to cause it to spring up *at once* into eminence and usefulness.

A FRIEND TO MISSIONS.

A CAST-IRON CHURCH.

ST. GEORGE'S Church, (Liverpool) is an object of considerable architectural interest for its taste, and as having been nearly the first cast-iron Church erected in the kingdom. The whole of the frame-work of the windows, doors, pillars, groins, roofs, pulpit, and ornamental enrichments, are of cast iron. The length of the church is 119 feet ; the breadth 47.—It is ornamented by a splendid cast window of stained glass. The tower, raised to the height of 96 feet, and standing on a hill, the site of an ancient sea-beacon, is elevated 345 feet above high-water mark, and commands one of the finest views in the kingdom, comprehending the town and shipping of Liverpool, the estuary of the Mersey, the level surface of Lancashire, as far as the eye can trace the prospect, with the craggy hills of Wales towards the west, and

towards
mountain
moreland
tian, view
es thus
will be in
emblem
Christ t
"guides
to bliss ;
tive lang
which ca

RET
By his
cott, Gov
Chief in
necticut,
A

Whereas
this S
and h
first h
year o
eight
passee
stituti
zens o
by the
AND D
FOR
Govern
rized
Brief
soliciti
benefit
issue
I do t
provision
issue this
notice,
the mon
tribution
bove pur
societies
State ;
posed to
said Act
favoured

towards the north-east the distant mountains of Cumberland and Westmoreland. The contemplative christian, viewing so many of our churches thus characteristically situated, will be inclined to see in them an apt emblem of what the ministers of Christ themselves should ever be, "guides and way-marks in the path to bliss;" or, in still more authoritative language, "cities set on an hill which cannot be hid."—*Ch. Observ.*

RETREAT FOR THE INSANE.

By his Excellency Oliver Wolcott, Governor and Commander in Chief in and over the State of Connecticut,

A PROCLAMATION.

Whereas the General Assembly of this State, at their session begun and held at New-Haven, on the first Wednesday of May, in the year of our Lord one thousand eight hundred and twenty two, passed an Act or Resolution, constituting certain persons, citizens of this State, a corporation, by the name of "THE PRESIDENT AND DIRECTORS OF THE RETREAT FOR THE INSANE," wherein the Governor of this State was authorized and requested to grant a Brief, annually, for five years, soliciting contributions for the benefit of said Institution, and to issue Proclamation accordingly:

I do therefore, in pursuance of the provisions of said Act or Resolution, issue this my Proclamation, giving notice, that on any Lord's day, in the month of September next, contributions may be received for the above purpose, in the several religious societies and congregations in this State; and that those who are disposed to promote the object of the said Act or Resolution, will then be favoured with an opportunity of car-

rying into effect, the benevolent intentions of the General Assembly. And the ministers and clerks of such societies and congregations are requested to deposit such contributions in any of the incorporated Banks in this State, to the credit of David Watkinson, Esquire, of the town of Hartford, Treasurer of said Institution, or to pay over the same to him personally, as may be most convenient, to be by him appropriated to the objects specified in said Act or Resolution.

Given under my hand at Litchfield, this first day of August, in the year of our Lord one thousand eight hundred and twenty-three, and of the Independence of the United States of America, the forty-eighth.

OLIVER WOLCOTT.

By his Excellency's command,
THOMAS DAY, Secretary.

The subscribers, having been appointed, by the Board of Directors of the Retreat for the Insane, to address their fellow-citizens, on the subject mentioned in the Proclamation of his Excellency the Governor, respectfully solicit the attention of the benevolent people of the State to the following statements and remarks.

The design of establishing an Institution, for the relief of this afflicted portion of the community originated with the Medical Society of the State. Medical men have ascertained, long since, that private practice can do but little to remedy mental disease:—while public Institutions, in which moral and medical treatment can be united with the benefits of experience and external accommodation, have been found eminently successful.

The following things seem to be indispensable, in the successful treatment of the Insane.—That they be placed under the care of persons towards whom they have no aversions;

that they have as much liberty as can be consistent with the safety of themselves and others: that they have some suitable employment; that they be removed, as far as may be, from gloomy and offensive objects, particularly from those by which their minds have been oppressed. In a well regulated Institution, these advantages are fully provided, and they have been found, on experiment, to produce the most salutary effects. Under a judicious regimen, in favorable circumstances, the wildness of lunacy becomes no less curable than ordinary diseases.

The design of the Medical Society to establish a Retreat for the Insane, has met with the cordial approbation of all classes of people. When laid before the General Assembly, it obtained a prompt attention and ready patronage. It being apparent that considerable expense must be incurred in the establishment and early support of the Institution, beyond the liberal means obtained by subscription, it was proposed that an annual appropriation be made from the Treasury of the State, for a number of years, as had been done for a similar purpose in other states. But under a persuasion that the object would be highly popular with the people of the state, that no public charity could be more so, it was concluded to be safe and most expedient to appeal to the liberality of the people. A grant of five thousand dollars was made from the Treasury, with a permission to receive public contributions, under Proclamation of the Governor for five successive years.

The subscriptions which have been made by individuals, a considerable part of which is paid, amount to something more than nineteen thousand dollars. The Directors have made a very favourable purchase of a site for the Retreat, containing seventeen acres of excellent land,

with a good dwelling house and out houses, for twenty-seven hundred and seventy-five dollars. It was thought expedient to procure such a tract of land, that, in addition to proper places for exercise, the patients might attend to gardening and ordinary husbandry, if disposed, which may be salutary to themselves, and beneficial to the Institution. A large stone building is erected and is expected to be finished by the close of the present year. The building is plain, all unnecessary expense is studiously avoided, the sole object being the comfort and relief of the Insane.

The Directors flatter themselves that the avails of their surplus funds and the annual contributions, will more than meet the current expenses of the Institution. They hope to be able, from these sources, to support some indigent patients gratuitously, and others at a small charge. Lunatics, that are town paupers, can probably be supported at the Retreat at the same expense as in their respective towns, or less, with a prospect, in most cases, of a restoration to comfort and usefulness.

The Directors entertain a confident hope, that, under the blessing of Divine Providence, and by the liberality of the good people of the state, they may be enabled to provide for this most afflicted class of our fellow-men, a *Retreat*, from the distressing agitations and fears with which they are oppressed, from the improper treatment they too often receive, from innumerable temptations and dangers, to a mansion of paternal care, quietness and peace.

The Directors assure their fellow-citizens, that the early success of this important Institution, is eminently dependant on their liberality, in the proposed contributions.—Should a successful experiment of five years convince the public of the utility of the object, other sources of

income
sent, the
sure, on

As an
this Inst
unanimou
More co
from da
their pro
of men,
zens ev
importan
in its su
contemp
degree d
knowing
applicati
which de
they are
with act

To th
brethren
scribers
that the
consider
present
ous obje
for their
at the co
natic, sh
ance of h
privilege
fort and
flect, tha
were eve
tice of
than tho
it would
serve his
encourag
object,
best pros

Britis
ety.—T

income may be expected. At present, they must rely, in a great measure, on the one now in view.

As an evidence of the utility of this Institution, we may mention the unanimous sentiment of Physicians. More competent to form an opinion, from daily observation as well as their profession, than any other class of men, no other portion of our citizens evince an equal sense of its importance, or so great confidence in its success. And though the contemplated Retreat, must, in some degree diminish their practice, yet, knowing the inefficacy of ordinary applications, and the miseries to which deranged persons are subject, they are promoting the establishment with activity and great liberality.

To their respected and beloved brethren in the Ministry, the subscribers present their earnest request, that they would take into serious consideration, the subject of the present address. That, while various objects of important charity call for their attention, they would look at the condition of the distressed Lunatic, shut out, during the continuance of his malady, from all gospel privileges, from all christian comfort and hope. And while they reflect, that no class of the afflicted were ever more sure to gain the notice of the compassionate Saviour, than those deprived of their reason, it would seem that they can hardly serve him more acceptably, than by encouraging and recommending an object, which affords to such, the best prospect of relief.

N. S. WHEATON,
THOMAS ROBBINS,
ELISHA CUSHMAN.

British and Foreign Bible Society.—This Society, at its own ex-

pense entirely, has printed or translated the Scriptures, wholly or in part, in 37 languages or dialects; and has aided Foreign Societies or individuals in the printing or translating of the Scriptures into 103 languages or dialects more. Of these, 41 have been re-prints from authorized versions—6 re-translations—50 in *languages and dialects in which they were never printed before the institution of the Society, and 34 new translations in progress!!*

ORDINATIONS.

On Thursday, the 5th of June, Mr. John M. Jones, of Beaver township, Guernsey, Ohio, was admitted to the holy order of Deacons, by the Rt. Rev. Bishop Chase.

On Sunday, the 8th of June, in St. Paul's Church, Chilicothe, the Rev. Philander Chase, jun. Minister of St. James' Church, Zanesville, was admitted to the holy order of Priests; and on Sunday, the 29th of the same month, in Christ Church, Cincinnati, Mr. James A. Fox, of Pinkneyville, (Miss.) was admitted to the Holy Order of Deacons, by the Rt. Rev Bishop Chase.

CONSECRATION OF CHURCHES.

On the 14th June, St. Stephen's church in Wilkesbarre, Penn. by the Right Rev. Bp. White.

On the 17th June, a new church in the town of Mamaroneck, West-Chester, N. Y. by the Right Rev. Bp. Hobart.

THE MANIAC.

BY BERNARD BARTON.

To see the human mind o'erturn'd.
 Its loftiest heights in ruin laid,
 And reason's lamp, which brightly burn'd
 Obscur'd or quench'd in frenzy's shade;
 A sight like this may well awake
 Our grief, our fear—for nature's sake.
 It is a painful, humbling thought—
 To know the empire of the mind,
 With wit endow'd, with science fraught,
 Is fleeting as the passing wind;
 And that the richest boon of Heaven
 To man is rather LENT than GIVEN.
 To-day he sits on Reason's throne,
 And bids his subject powers obey;
 Thought, Memory, Will—all seem his own,
 Come at his bidding, list his sway;
 To-morrow—from dominion hurl'd,
 Madness pervades the mental world!
 Yet think not, though forlorn and drear
 The Maniac's doom, his lot the worst:
 There is a suffering more severe,
 Than these sad records have rehears'd:
 'Tis his whose virtue struggles still
 In hopeless conflict with his will.
 There are, before whose mental eye
 Truth has her chastest charms display'd;
 By gaudier phantoms flutt'ring by,
 The erring mind have still betray'd;
 Till gathering clouds in awful night,
 Have quench'd each beam of heavenly light.
 There are, whose mental ear has heard
 The "*still small voice*!" yet prone to wrong,
 Have proudly, foolishly preferr'd
 The sophist's creed, the syren's song;
 And stake, upon a desperate throw,
 Their hopes above—their peace below.
 There are, in short, whose days present
 One constant scene of painful strife;
 Who hourly for themselves invent
 Fresh conflicts; 'till this dream of life
 Has made their throbbing bosom ache:
 And yet, alas! they fear to wake.
 With their's compared, the Maniac's doom,
 Though abject, must be counted blest;
 His mind, though often veil'd in gloom,
 At times may know a vacant rest—
 Not so while thought and conscience prey
 Upon the heart which slights their sway.
 O Thou! whose cause they both espouse,
 In mercy bid such conflict cease;
 Strengthen the weakening sinner's vows,
 And grant him penitence and peace—
 Or, else, in pity, o'er the soul,
 The dark'ning clouds of madness roll.

SEPT.